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[REDACTED]

WILLIAMS

Mr. *MOODR*'s

SERMON

Preached before the

LORD-MAYOR, &c.

JACKSON

On *January* 30. 1733.

[REDACTED]

Billers Mayor.

Tuesday the 5th Day of February, 1733.
and in the Seventh Year of the Reign
of King GEORGE the Second, of
Great Britain, &c.

IT is ordered, That the Thanks of this Court be given to the Reverend Mr. *Moody* for his Sermon preached before this Court, and the Liveries of the several Companies of this City, on *Wednesday* last, at the Cathedral Church of *St. Paul*, being the Anniversary Fast for the Martyrdom of King *Charles the First*, and that he be desired to print the same.



JACKSON.

A
S E R M O N

P R E A C H ' D before

The Right Honourable the
L O R D - M A Y O R ,
T H E
A L D E R M E N ,
A N D
Citizens of L O N D O N ,
A T T H E

Cathedral Church of *St. Paul*,

On W E D N E S D A Y , *Jan. 30. 1733.*

Being the Anniversary F A S T for the *Martyrdom*
of King C H A R L E S the First.

By *SAMUEL MOODY*, M. A.
Rector of *Dudinghurst* in *Essex*, and Chaplain to
the Right Honourable the L O R D - M A Y O R .

L O N D O N :

Printed for J. R O B E R T S , near the *Oxford-Arms*
in *Warwick-Lane.* M D C C X X I V .

SERMON

LORD MAYOR

ALDERMEN

COUNCIL OF LONDON



BY SAMUEL MOODY M.A.

Rector of Dunstable, in Bedfordshire, and Chaplain to the Bishop of Lincoln

LONDON: Printed by J. B. Nichols and Son, in Pall Mall, 1841.

To the Right Honourable

Sir *William Billers*, Knt.

L O R D - M A Y O R.

My L O R D,

I AM well assured, that your Lordship does utterly detest and abhor that execrable Fact, which possibly with some warmth and earnestness I have pursued, and aggravated. Indeed *my zeal* and just indignation have even *consumed me*, because such *enemies have forgotten* and disregard-

DEDICATION.

ed not only the peculiar Law of God, but the common Law of Nations. Herein I have used great plainness of Speech, even such as I delivered for the most part many years ago (in a due conformity to the service of the day) to a small Congregation. For with much concern I find this great *day of Humiliation and Atonement* very differently treated: Some over-rating the Martyr's blood, and almost superstitiously adoring the day, yet, in the interim, utterly suppressing, if not calumniating, the happy privilege we enjoy under a truly Protestant King; others cautiously avoiding any mention of the Martyrdom, (I will not aver) as being tainted with the old leaven of hypocrisy, or infected with republican principles. I have endeavoured to steer a middle course between these two dangerous extremes, by maintaining the due prerogative of the Crown, and asserting the just rights and privileges of the People. This plain dealing cannot be unacceptable to your Lordship, who are no less remarkable for Sincerity, than Politeness.

But

DEDICATION.

But further; This discourse, as calculated for preserving a due balance of power, will, I presume, be favourably accepted by you, and your worthy Brethren, who are no less strenuous asserters of the Royal Authority, than zealous defenders of the common Liberties. To proclaim and commend your steady attachment to the happy Succession in the *Hanover* Line, as settled by the wise contrivance of a Protestant King of ever glorious Memory; and, in particular, to his present Majesty, whose interest you earnestly espouse, and whose worthy Vicegerent you are in this great City, would be to inculcate that, which all do readily acknowledge, and very many entertain with a pleasing transport. But I forbear; and withdraw, tho' unwillingly, from enlarging on your religious, social, and domestical Virtues, leaving your *own works to praise you in the gates*, in the several Courts of Judicature.

That an ample Increase of temporal, spiritual, and eternal blessings may be conveyed

DEDICATION.

ed to you, and your hopeful Family, from
the Fountain of all Perfection, is the earnest
prayer of,

My LORD,

Your Lordship's most obliged,

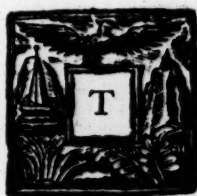
and very humble Servant,

Samuel Moody.

PSALM xxxv. 11, 12.

False witnesses did rise up; they laid to my charge things that I knew not.

They rewarded me evil for good, to the spoiling (or depriving) of my soul.



HIS day is appointed by public Authority yearly to be used, as a solemn day of Prayer and Fasting; wherein we lament the unspeakable Loss which this Nation sustained in the untimely death of one of the best of Princes, in the Martyrdom of blessed King *Charles* the First, and “ implore
“ the Mercy of God, that neither the guilt of that
“ sacred and innocent blood, nor those other sins,
“ by which God was provoked to deliver up both
“ us, and our King, into the hands of cruel and
“ unreasonable men, may at any time hereafter be
“ visited upon us, or our posterity.” A day this, which represents in too lively a manner all the mournful accents of the deepest tragedy; such, as tho’ no former age can parallel, yet is far outdone by the more exceeding bitter passion and ignominious death of our crucified Saviour; and such, we hope, as posterity will never presume to draw into a precedent.

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2 *A Sermon preached before the*

For here no ordinary blood was spilt ; no usurper dethroned ; no tyrant restrained ; no private assassination used ; but the Royal Vein was unmercifully cut asunder, and quite exhausted ; a most rightful Prince cruelly murdered, and his legitimate Issue compelled to seek refuge in worse than desolate places ; a mild and merciful Governor too often vanquish'd in unnatural wars, and finally dispossess'd of his earthly kingdom and inheritance. Neither was this violence acted in a corner ; but more highly to aggravate the heinousness of the fact, in the public view of the nation by his own subjects, at once to extol their own bold enterprize, and to insult most conspicuously over the tame, submissive stupidity of (otherwise) a brave and courageous people. But I forbear to anticipate further this melancholy prospect.

In prosecution therefore of the words now delivered for your meditation, I purpose, by Divine assistance, to consider these particulars.

1st, The description of false witnesses, more especially with regard to our Royal Martyr ; *They laid to his charge things that he knew not.*

2^{dly}, The Integrity of his Heart, and the demonstrable proof of his actions.

3^{dly}, The base uncharitableness of these false Accusers, and to what an astonishing degree of wickedness they arrived. *They rewarded him evil for good, to the spoiling, or depriving him of his soul, and life.*

Lastly, I shall urge, by many motives, our incumbent duty with respect to these premises.

1st then, I shall consider the description of false witnesses, more especially with regard to our Royal Martyr ;

Martyr; *They laid to his charge things that he knew not.*

As *Doeg* the *Edomite* did with reference to *David*, and to *Abimelech* the Priest. Now a true witness, faith the wise man, *Prov. xiv. 25. delivereth souls; but a deceitful witness speaketh lies.* For, either out of malice, or interest, or prejudice, he perverteth the ways of judgment; and therefore a man that beareth false witness against his neighbour, is fitly compared to the heavy and violent stroke of the mallet, to the cruel piercings of a sword, and to the sharpness of an arrow. No rebukes of conscience deter him from such unjust proceedings. The innocency of the person serves only to heighten his passion, and increase the guilt. He continually devises mischief; first, by causeless fears he raises an evil report; then, by false suggestions he studies to ruin the reputation of his neighbour; and finally, by injurious practices, by secret treachery, or open violence, he despoils him of his Life. Such a perverse spirit domineers in too many, as inclines them to take an unaccountable pleasure in disturbing the quiet repose of their fellow-creatures; they care not what they utter, if they can compass their pernicious designs. No consideration is had to the averment of truth, but only to the inveterate malice of the crime objected; for their utmost drift is exerted in wounding very severely the hated, tho' innocent person; hoping by this treacherous dealing, and his unhappy fall, to raise themselves into his exalted station, yet not in the least meriting his deserved credit and honour. Let others, who are endued with an upright integrity of heart, with a

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Christian and generous soul, endanger their own safety to procure redemption for others; our *false witnesses* will pour out extravagant lies and forgeries to bring the righteous into trouble, or indeed, to ease him of all pains and afflictions by a forfeiture of his life. *Naboth* pleaded hard for the security of his vineyard, that 'twas *the inheritance of his fathers*; but ambition acknowledges no just principles, no rightful possession; after the mock solemnity of a Fast, (as if an atonement were to be made for some great wickedness) *two men, sons of Belial*, as they are called 1 Kings xxi. 10. must be set before him, who must *bear witness, saying, Thou didst blaspheme God, and the King*; imputing to him such outrageous crimes as he never committed: yet the design was carried; *Naboth* was stoned, tho' the chief actors were miserably disappointed of a safe and peaceable enjoyment of the vineyard thus violently taken away.

Longer indeed by the permission of Almighty God, who is ever just and righteous in all his ways, did our *false witnesses* obtain this goodly land for their treacherous Masters. They incessantly laid to the charge of our *Royal Martyr* such things as he knew not. The introducing of Popery, and arbitrary Government were strongly alledged, but weakly maintained. For what considerate and unprejudiced person cou'd justly entertain a belief of those loud clamours and vile aspersions; who diligently perused that excellent law enacted for preventing and hindering the education of his children in the popish religion? How many evident declarations were set forth by his order against the errors and corruptions
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of Rome? What repeated protestations did he make to convince any reasonable mind of his utter abhorrence of Popish tenets? How constantly did he persevere, even unto death, in the establish'd Communion of the church of *England*? How earnestly did he desire to govern according to the settled Standard, to invade no man's liberty or property, but to regard the welfare of his people as his own? He doubted not but his Subjects wou'd at last be fully informed, * *That those are the best preservers of their true liberty, who allow themselves the least licentiousness against, or beyond the laws.* What if some slight inconveniences did arise thro' any mismanagement then carried on, yet sure the free and open attestation of his Judges, and other proper Counsellors, and the very great difficulties and distresses in which he was involved, might be a sufficient barrier against any perverse interpretations: especially considering further, that not even his most enraged enemies cou'd ever prove perversity against him; or that he willingly acted to accomplish the destruction of his Subjects. No certainly; his great and mature understanding might inform them better, and his exemplary life did manifestly display the enormous injustice of his false accusers.

I propose now, in the second place, to declare the integrity of our *martyr'd Sovereign*, and the demonstrable proof of his actions.

He considered himself as God's vicegerent, appointed by his peculiar providence to govern with justice and equity, to consult the quiet and happiness of his people;

that no encroachment might be made on the received principles of our holy Religion, to which he ever paid a becoming deference. He lived a constant Patron of, and died an unexceptionable Martyr for the true Protestant Faith. This is not only ascertained to us from the profest integrity of his own regular behaviour, but from several transactions of his declared enemies. His firm resolution to maintain by his Royal authority the doctrine and discipline of the Church of *England* was his greatest Crime; and his ready compliance for the introducing of Popery wou'd, as far as human reasoning cou'd suggest, have at once secured the undisturbed possession of his life and crown. But this prospect was by no means agreeable to his avowed Sentiments, and repeated Promises. He preferred a Spiritual to a Temporal interest, and the immortal crown of glory before the fading splendor of an earthly diadem. Next with reference to our civil rights; surely the Holy Spirit of *God* influenced all his Actions, which, generally speaking, were consonant to the most equitable laws of the land, and to the prescribed duties of the truly Christian Religion. He, who did not gratify his private and sensual pleasures to the exhausting of the publick treasure, but acted most courageously for the welfare of the nation, and suffered very patiently for the sins of the people, needed no apologies (tho' many were produced) to declare his Sincerity.

Sure what *Agrippa*, and other auditors adjudged with reference to *Paul's* case, concerning his behaviour, *Acts* xxvi. 31. might undoubtedly be determined in regard to King *Charles* the First of blessed memory, *This man doth nothing worthy of death, or*
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of bonds. But hear what the furious multitude determine in another place with respect to the same Apostle, *Acts* xxii. 22. *Away with such a fellow from the earth: for it is not fit that he shou'd live.* What these only threatned and wisht, our cruel witnesses did actually accomplish, and severely execute.

Hence I proceed in the third particular to shew, the base uncharitableness of these false accusers, and to what an astonishing degree of wickedness they arrived. *They rewarded him evil for good, to the spoiling or depriving him of his soul, and life.*

This adds an unsupportable weight to the violence of their Stroke; this sharpens their poinant arrows, and declares the accumulated guilt of his adversaries. They were not foreign enemies, but natural born subjects; thus the detestable charge of ingratitude and perjury is exhibited against them. He very well deserved to be stiled *the Father of his country, the delight of mankind.* But the mischief was; his sweet and affable temper, his kind condescension in granting requests, still raised the presumption of some to more exorbitant demands; his gentle meekness kindled and exasperated their furious discontent. Had he been more active and vigorous, there might have been less occasion for his suffering and patience. Yet withal, this inflames the reckoning, that *they rewarded evil for good.* Peevish, and unreasonable traitors they, who thought the demand and request of a little ship-money such a mighty load and severe exaction, when some of them, to support an unnatural war, and carry on an *intestine fire* in this bloody nation, feared not to exact out of many
parishes

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parishes very near one half of the estates. Sure their hearts were insensible and harden'd, and they themselves most obstinately wicked and perverse, who from cursing and swearing, from lying and perjury, from secret surmises, and public tumults and seditions, arrived to such a monstrous height of indignity and barbarity, as to bring their rightful Sovereign to the bar of his subjects; who proceeded to draw up an heavy charge against the King, which consisted of High treason, and other crimes and misdemeanors; but, with his blessed Saviour, he refused to give in any answer to such unreasonable objections: many *false witnesses* were produced to bear evidence against him; hereupon God's anointed Servant, and our late gracious King *Charles* the First was openly adjudged by seventy-two pretended judges, (according to the records), as a Tyrant, Traitor, Murderer, and public Enemy, and therefore to be put to death by severing his head from his body. Oh unheard of cruelty! and with regard to the place of execution, 'twas resolved by the Committee assembled for that bloody purpose, That the open Street before *Whitehall* is a fitting place; which without delay was executed on the morrow after this insulting decree. Indeed, so astonishing and execrable was this murder, that one might be almost tempted to wish, that it were buried under the dark veil of forgetfulness: but the wound is so deeply engraven, and the characters so very legible, that we can neither dissemble our grief, nor ought we to be ever silent. This day must remain distinguish'd in our Calendar to brand such cruel parricides with a perpetual note of infamy, and to deter all blood-

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thirsty men from any such villainous practices. The high and deserved respect which we owe to God's Vicegerent; the just indignation against, and aversion to those abominable principles which produced such monstrous enormities; and withal, the consequent miseries and desolations oblige us to utter our complaints, to bewail our several sins and provocations, and to implore God's especial favour and blessing. *Who would have believed that the adversary should have entred into the gates of Jerusalem? that the breath of our nostrils, the anointed of the Lord, our good King Josiah, shou'd have been taken in their pits, and no less cruelly than openly slain? Yet thus miserably was the noble Tree cut down, the Branches lopt off, the Leaves forcibly driven away with a stormy tempest, and the lovely and desirable Fruit pluck'd off, and consumed; no more cou'd the people trust under its shadow, or be defended from the scorching heat of persecution; but they themselves flee away in great perplexity, as much ashamed and confounded. However, as his hope was full of immortality, he was only punish'd in the sight of men; for, no doubt, but he is numbred with the children of God, and his lot is among the saints.* His just and pious memory shall be for ever bless'd; and no false witnesses, no envious suggestions shall weaken the strength and virtue of his character; no unreasonable aspersions of ill designing men shall be suffered in the least to eclipse the brightness of his illustrious deeds: but such a becoming vindication belongs more properly to the last consideration, which I now purpose to insist on,

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namely, To urge by many Motives our incumbent duty with respect to these premises.

For sure we will not be so ungrateful to our forefathers, as not to remember their gracious King, their dearest Friend, who rather than deliver up into the hands of cruel and unmerciful men their rights and privileges, rather than break down the walls and fences of the Church to introduce atheism and prophaneness, did surrender his precious life to barbarous spoilers. Which untimely loss, as we, their posterity, justly lament, so let us gratefully commemorate the noble characters, the illustrious virtues that shined forth in our late martyr'd Sovereign. His piety towards God was remarkable in several particulars; his justice, nay his almost servile condescension to his subjects was eminently displayed; and his temperance, his resolute abstinence from those vices, which are too often caressed, not only by those of a superior, but also of an inferior rank, could not be denied, but was even applauded by his very enemies. Hence we observe this day most devoutly, as a solemn time of *fasting and humiliation*, to deprecate many grievous calamities, which may justly be inflicted on this sinful Nation, to award the heavy sentence of that blood which cries for vengeance; to condemn and reprove their ungodly practices, who cruelly mock and deride this sad solemnity, and turn it into a joyful festivity.

Surely it calls rather for our deepest resentments; it demands our utmost abhorrence of such detestable principles, as, after a long train of misery, drew
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on a civil war, which ended in that most accomplish'd piece of inhumanity, which we this day are here assembled to lament and abhor; or rather, did not end there, but propagated many monsters in church and state. We were greatly harass'd and oppress'd, no less in temporal than in our spiritual concerns. Our houses were plundered and laid waste; our estates confiscated, and all manner of ravages committed; And is this nothing? God's glorious houses of prayer were turned into shameful stables for beasts; or indeed, for the service of somewhat much worse than beasts; And is this nothing? What shall I say? Or, what can I say to equal the barbarity, the inhumanity, the hypocrisy, as on this day committed? Thus great, and astonishing was our confusion; and irreparable might our loss have been by this terrible blow, had not God's wonderful Providence graciously interposed in our extreme necessity, had not He quencht the fury of this violent rage, had not He restrained and set bounds to this tempestuous sea, to these overflowings of ungodliness. But He in his own appointed time brought light out of darkness; *He led captivity captive, and gave gifts,* bestowed upon us, and restored to his own undoubted right our then gracious Sovereign King *Charles* the Second. In consideration of which mighty deliverance, and many others from time to time received, let us intreat the Divine power to support our hearts under all pressing emergencies; that we may follow the great example of this blessed Saint in faith and patience; in devotion, and charity; in a stedfast adherence to the only establish'd church of *England* in the hottest tryals and persecutions; and, if occasion

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be, resist even unto blood, striving against Popery, and other formidable enemies of the Protestant cause. In this critical juncture let us humbly beseech God, the Fountain of all Perfection, to counsel our Counsellors, and to grant our Senators, now publickly assembled for the common good, a continuation of that most desirable gift of wisdom. Whether we be determined for peace or war, let every action ultimately tend to the greater manifestation of the Divine glory, and that alone will usher in an unmeasurable plenty of appendant blessings. Indeed we already enjoy many benefits, not only above our merits, but even beyond our most promising wishes and expectations. If the earnest, but unjust, desires of some few are frustrated and disappointed; yet, we hope, the good will and pleasure of Almighty God, *by whom Kings reign, and Princes and magistrates decree justice*, is abundantly fulfilled; and therefore we willingly rejoyce in the work of his own hands; we readily pay a dutiful submission in thought, word, and deed to our present gracious Sovereign King *George*; we do not entertain unjust surmises of his person or administration, lest we be tempted to utter reproachful words with a lying tongue, and from thence proceed to resist our lawful King, and to take up unwarrantable arms against the Lord's anointed. Now, blessed be God, under the auspicious reign of his Vicegerent, under the prudent conduct of a wise Parliament and Ministry, we enjoy a free exercise of our Holy Religion, and receive a confirmation of our civil rights and properties. We are not tortured by a Popish Inquisition, nor plagued with an unchristian Committee of
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Safety.

Safety. Such, and so great are our present advantages, which yet may be rather increased and diminished, if we be not wanting to ourselves; if we do not eclipse these resplendent beams of light and favour by disobedience and ingratitude; by gross Sins, and palpable errors; by atheism, prophaneness, or immorality.

Sure such a clear knowledge of our great Master's will, as we enjoy under the glorious dispensation of the Gospel, justly demands a conscientious practice. The greater our light is, the more heavy will our condemnation be, if we continue in darkness and error. As Almighty God, that most pure and perfect Being, cannot behold iniquity with pleasure, or even with approbation, but only with the utmost abhorrence and aversion; so will He not endure it for ever without a controuling vengeance. A plentiful increase of national blessings will be continued on by our gratitude and obedience; *but if we forsake God, He will also forsake us.* If pernicious principles and practices do not divert his gracious dispensations of mercy, our Holy Religion will be sufficiently secured. If domestic factions do not weaken us, nor other crying sins and provocations incense the Divine displeasure, we shall soon suppress all foreign invasions, if any bold attempt be made after such repeated and unsuccessful projects.

They, who *despise dominion, and speak evil of dignities*, do but lamely compliment His present Majesty; and weakly defend, or rather strive to interrupt the happy Succession in his illustrious Line. Are they? Can they possibly be proper advocates and patrons to advance the honour and credit of the
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British Nation, who turn Religion into rebellion, and Faith into faction? Who are eagerly bent to raise false rumours, and sow sedition; to create groundless jealousies, and propagate dangerous tenets; who by sly insinuations, by odious characters, and unwarrantable comparisons, offer to invalidate and weaken the strength and efficacy of the wisest and most consummate Administration. Such, as provides incomparable Laws for the due regulation of our behaviour in every capacity. Here (whatever is suggested to the contrary) we feel no want, or scarcity. Here malice may safely stop her mouth, or open it to her own destruction. Here Envy may gratify itself in a restless, and yet unsuccessful repining, or swell unmercifully to its own destruction. Here is neither room, or occasion for change. Every alteration must necessarily be for the worse. Hither may we apply the words of *Moses*, that faithful Lawgiver, and constantly affirm, *Deut. iv. 6, 7. Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, and so devoutly, with such pure and holy worship adored, as we? And what nation is there so great, that hath commandments, and statutes, and judgments so righteous, as we? Keep therefore and do them*, for this is not only an evident sign and demonstrable proof of *your wisdom and understanding*, but will amply contribute to your present security, and to your future and everlasting happiness. Therefore, according to *Solomon's* very useful advice, *Prov. xxiv. 21. My son, fear thou the Lord and the King: Fear the Lord with due reverence, and humbly obey the King, as God's Vice-*

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gerent upon earth: *and meddle not*, be not concerned *with them*, that are perpetually given to change of government. For, as it follows in the next verse, *their calamity shall rise suddenly, and who knoweth* how soon *the ruin of them both*, the mover of rebellion, and his associate, may be? God, by establishing such a gracious King on the throne, hath given us an undoubted earnest of securing to late posterity our Holy Religion, and excellent Laws. Such therefore, who endeavour to overturn and destroy the present Succession in his Royal Line, do, to the utmost of their power, root up the very foundations of the purest and best reformed Church in the world.

Let us now vigorously support the honour and dignity of His Majesty's Person and Government, and contribute our utmost endeavours in our respective stations to compose all animosities. Let us be hearty friends to his friends, and fore adversaries to his adversaries. Let no malicious design formed against Him, His Royal Consort, or their numerous Progeny, be encouraged by our approbation, or even stifled by our neglect. But let us intreat the Almighty Being, the Supreme Judge of heaven and earth, that by fearing Him, and honouring our King, we may lead a quiet and peaceable life in all godliness and honesty, thro' Jesus Christ our Lord: To whom with the Father, and the Holy Ghost, three Persons, and but one God, be ascribed, as is most due, all honour, power, and dominion for ever and ever. *Amen.*

F I N I S.

